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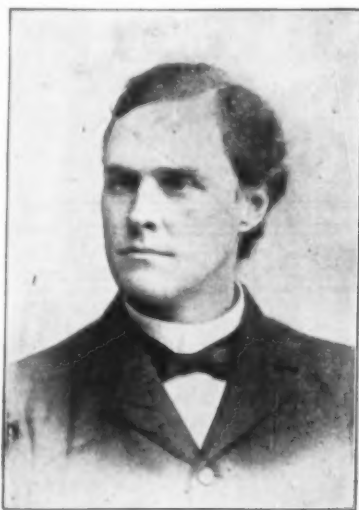
When fades the cardinal-flower, whose heart-red bloom
Glow's like a living coal upon the green
Of the midsummer shadows—then how bright,
How deepening bright, like mountain flame, doth burn
The golden-rod upon a thousand hills!
This is the autumn's flower, and to my soul
A token fresh of beauty and of life
And life's supreme delight.

When I am gone
Something of me I would might subtly pass
Into these flowers twain of all the year;
So that my spirit send a sudden stir
Into the hearts of those who love these hills,
These woods, these waves and meadows by the sea.

—RICHARD WATSON GILDER.

CHICAGO
CHRISTIAN CENTURY
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The Christian Century Company
CHICAGO

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The Christian Century

Vol. XXV.

CHICAGO, ILL., SEPTEMBER 10, 1908.

No. 37.

The Illinois Convention

A Feast of Fellowship.

The Disciples of Illinois have met once again in annual session, heard reports of the year, planned new work for the future, informed and refreshed each soul present concerning the great field and our obligation to evangelize it, and adjourned with "My Faith Looks Up to Thee," sung not by the lips only but echoing in the heart of every delegate.

The convention gathered in a tremulous state of mind. Chicago was an untried hostess. Whether our small membership in the great city could make the delegates comfortable or not was a matter of doubt both in her own mind and that of the delegates. Besides, for weeks the public press had been laying serious heresy at the door of him who was to preside at the convention. A certain denominational paper had been striving to inflame the brotherhood of the state even to the point of deposing him from office. A few hot-heads on both sides may have wished to see such an issue joined. But the great body of sensible and intelligent Disciples were determined that our Illinois convention should not be made an arbiter of doctrine. No convention ever worked with greater harmony. The business was dispatched with facility. The addresses were broad-vised, uplifting and every way adequate. The uniform courtesy of Dr. Willett, the president, in manner of presiding and in appointment of committees was only matched by the fairness and good spirit of all who spoke from the floor.

The hospitality of Chicago brethren was as simple and cordial as it could be in a small town, and there was room and to spare. The Y. M. C. A. building proved just the right place to hold the meetings. It was central and easily accessible. With its splendid auditorium, conference room and capacious lobbies at our disposal, all the functions of the gatherings were well served. The banquet at the Auditorium hotel on Tuesday night brought nearly 200 men of the convention together in the fellowship of the highest ideals and most important interests of the kingdom of God.

The program was an agreeable disappointment. On its face it looked to many below standard. But as it moved from number to number some happy surprises emerged. Chicago auditors had the pleasure of hearing for the first time a number of the capable men of the state who are well known in their own section. Among these is Rev. John I. Gunn, of Arcola, who spoke on Wednesday night on "Facing the Facts." He began with a tired audience. His subject lent itself admirably to a most technical and dry treatment. But he made every hearer "sit up and take notice" for nearly an hour while he covered the whole field of Illinois missions to be spread out before us. His view was broad and sympathetic. His presentation forceful and appealing. He showed himself to be a man of fine imagination and common sense. Excepting the president's address, probably no feature of the convention was so favorably commented upon as the address of Mr. Gunn.

On Thursday noon, Rev. W. W. Sniff, of Paris, Ill., spoke on "The Glorious Gospel." Mr. Sniff is an honest speaker. He uses no "methods." He simply stands before his audience and talks quietly and earnestly about the things that his heart believes. His address was a review of the things commonly believed among us and among all evangelical Christians. Starting with the glorious facts of the New Testament record he enumerated the outstanding features of Christianity, concluding with the glorious consummation for the church and the individual soul which the gospel offers. It was rather significant that Mr. Sniff's selection of facts upon which the glorious gospel rests included mainly, if not only, the miraculous facts. We watched in vain for him to place a moral fact in the foundation he was laying and this, it seems to us, betrays the weakness of the structure. Christianity has miracles in it, but it does not rest on miracles. The moral facts upon which Christianity rests may be miraculous, but their glory is not that they are miraculous, but that they are, first, facts, and secondly, moral. We do not wish, however, to intrude a criticism here, but simply to suggest a method for another speech in the same theme.

In two able addresses Rev. W. F. Shaw, of Chicago, and Rev. S. S. Laflin, of Stanford, contrasted the city and country churches with their problems and possibilities. Mr. Shaw, one of the most devoted pastors in Chicago, has lived here long enough to know whereof he speaks. His address glistened with important facts which proved instructive to Chicago hearers as well as the down state brethren. Mr. Laflin believes in the country church. His sarcastic thrusts at the city church and the educated preacher were taken good naturedly by every one when it was remembered that he goes soon to take an editorial position on the Christian Standard.

President R. E. Hieronymus, of Eureka College, read a thoughtful and well prepared paper on the educational problem in general and especially among the Disciples. He contended earnestly for the small college, if you do not lay two great stress on the "small." The obligation of such a college to produce character as well as learning in its students was the cardinal point of his paper. The report of Mr. H. H. Peters, Endowment Secretary for Eureka, showed that one hundred supporters had been found to stand under the endowment campaign for five years. Mr. Peters hopes henceforth to give himself to the business of raising a quarter of a million dollars for endowment purposes.

The Sunday school session on Thursday evening proved enjoyable. After a spiritual address by Rev. W. B. Clemmer, of Rock Island, Mr. W. C. Pierce, of Chicago, spoke on the Teacher Training movement. Mr. Pierce had some good illustrations and stories with which to light up his points and he held everybody's interest. Mr. Clarence L. Depew, of Jacksonville, the state Sunday-school superintendent, presided at this meeting and received a fine token of appreciation from Mr. Pierce and the audience.

On Friday morning Rev. F. W. Emerson, of Freeport, spoke on the Prohibition question, Dr. Royal J. Dye rehearsed his thrilling story of the Bolengi mission in Africa, and Dr. W. T. Moore, of Columbia, Mo., spoke on "Education and Our Plea." Dr. Moore's presence throughout the convention was an inspiration and his superb address at the close was heartily received. He found three stages in the Genesis creation narrative—creation, chaos and re-construction. In a figure he transferred these stages to the history of the Disciples of Christ. We have passed through the periods of creation and chaos, and are now in the re-construction period. The primary need of this period is light. "Let there be light!" is the divine fiat for our day as well as for the ancient enterprise. We have no fear of scholarship. Let the truth be known. The Disciples of Christ should be the last to throttle our educated men. Education can proceed only in the atmosphere of liberty. Light and liberty must go together. The Disciples of today should guard jealously the freedom won at so great pains by our fathers. But greater than light or liberty is love. Standing upon its lofty height the differences of opinion and creed fade out. A plea was then made on behalf of Bethany College, for which Dr. Moore, as chairman of a committee, is striving to raise an endowment of a half million dollars.

The registration committee reported 301 visitors from out of the city with an estimate of fifty others whose names were not registered. The convention of next year will be in Eureka and will have Rev. J. H. Gilliland, of Bloomington, as president.

The President's Address.

The largest attendance at the convention sessions was on Wednesday at noon, when President H. L. Willett delivered the annual address. The occasion was vibrant with interest. The Chicago newspapers had for two days been stirring up expectancy by sensational predictions that Professor Willett might be deposed from the presiding office or "censured" in a resolution on account of his recent utterances on miracles. It was known that an influential teacher in one of our colleges had urged his deposition in a recent issue of one of the brotherhood's newspapers. This teacher was present at the convention and holding informal conferences with many brethren. Moreover, a formal conference on Professor Willett of perhaps a score of delegates was held on Tuesday in the Palmer

House, upon which the professor himself descended accidentally in his search for the meeting place of the state board. The report of this conference got into the newspapers and served to further whet the appetite of the people. So when the vice-president, Rev. Edgar D. Jones, of Bloomington, presented Dr. Willett, he was confronted with a full house of eager listeners, friends and critics. No word went unheeded. Not propositions only, but prepositions were analyzed. Professor Willett spoke without manuscript, but his composition was as clean and adequate as if it had been written down. Our readers will be given the substance of this address in the next issue and can read it for themselves. When the convention adjourned for luncheon it was with a verdict as of one man that a great prophetic word had been spoken. To a Disciple audience every proposition seemed self-evident. Every paragraph anchored itself in the historical position taken by the fathers of this reformation. Two things only for which we wish to commend Dr. Willett: First, that there was no sign of personal passion in any part of his address. The circumstances were stimulating enough to have caused a weaker man, a man less sure of his ground and uncertain of himself, to vent his personal feelings upon his critics. The poise and calmness of the speaker made it clear to every discerning heart that his mind had risen above the mere circumstance that he personally was involved and that his interest was only in the disclosure of the truth.

A second point for which we are grateful is that the question of miracles was not mentioned. A point of view of the Old Testament was re-affirmed which would suggest a ground of defense for the position the speaker had previously taken on the Old Testament miracles, but the subject of miracles was not dignified as of equal rank with the burning questions discussed in the address. So while we enjoyed the address for what it contained, we also enjoyed it the more that it did not contain these two points.

From the moment the president's address was completed a new temper came upon the convention. Men became frank with one another. The whispering suspicions that had been passing about were changed into good natured open conversation in the corridors and at restaurants. The work of the convention proceeded without fear of embarrassment by a theological issue and its spirit was happy and harmonious. No matter on what side of the academic question of miracles a man may stand he cannot but feel that the Chicago convention was a wholesome experience for us all. The issue was met best by transcending it and holding what W. T. Moore calls the "promontory of love" from which holy attitude as we look down all our differences fade into the landscape of God's great plan.

The Year's Receipts.

Receipts from 282 churches and twenty individuals in direct offerings	\$ 5,670.09
Interest on Permanent Fund.....	1,145.73
Receipts in the field (state).....	552.21
From the First District.....	523.82
From the Seventh District.....	747.69
From the Eighth District.....	428.52
From twenty-six Endeavor Societies.....	219.58
From 225 Bible Schools.....	1,235.58
From the American Christian Missionary Society.....	334.00
From subscriptions to the News.....	541.72

Total receipts from all sources.....\$11,398.84
Total number contributing churches..... 357

J. A. HARRISON, Treas. I. C. M. S.

The Field Secretary.

Secretary J. Fred Jones had several chances to hear what the brethren of the state thought of him. Mr. Gunn in his address declared that he would like to see a chair of common sense endowed at Eureka College with J. Fred Jones as its occupant for life. For twelve years Mr. Jones has been state secretary. He knows the field and the men thoroughly. He abounds in good humor and wisdom and is above the average in grace.

The Business Men's Banquet.

The Christian Business Men's Association of Chicago provided one of the most enjoyable features of the convention. The banquet under their auspices on Tuesday evening brought together nearly 200 men at the Auditorium hotel. The following menu was served:

Caviar on Toast
Cream of Peas, St Germain
Relishes
Whitefish, a la Creole

Parisienne Potatoes
Tenderloin of Beef, au Madere
Spinach, au Croutons
Pineapple Sherbet
Chicken Salade
Biscuit Tortoni
Cakes Cheese Coffee

After dinner Mr. E. M. Bowman, president of the association, and toastmaster of the evening started a set of speeches going that will never be forgotten by any man present. The great notes of service and coöperation were struck. The petty differences of creed and theory fell away in the presence of the mighty work to be done. It was a wholesome hour. Professor Graham Taylor of Chicago Commons, a man's man, spoke first. His subject was the "Church and the City." It was a superb setting forth of the situation. He found the sanctions for the church in the necessities of the concrete life of society. Life and religion are one. Many of the functions of the church have been taken over by the city or the state and are now supported by taxation. Education and charities are conspicuous cases in point. If education was a religious function when the church supported it, it is no less religious when the state supports it. So with the organized charities of today. The church is responsible not only to save a few from the wreck of society but to save the wreck. Politics is the housekeeping of the whole community and is a sacred function. It will not always be consistent to have a community of Christians without a Christian community. A man must be better than good nowadays, he must be efficient. The address was rugged in manner and thought. It dealt with facts of immediate and convincing importance. The premises were self-evident. To the discerning mind the point of view held by Professor Taylor suggested a basis for a union of Christian people of all sects which would be not creedal but practical, finding its norm not in any external authority but in the sense of civic and social oneness.

Secretary J. Fred Jones, of Bloomington, and Rev. Steven E. Fisher, of Champaign, followed Mr. Taylor, taking their cues from him and carrying the spirit of his address, the one into our state work and the other into the men's Sunday-school class movement. Following them Mr. John W. Thomas, of Chicago, spoke on behalf of the Business Men's Association, setting forth its aims and plan of procedure. Mr. Bowman as toastmaster kept things going in the finest of humor with his introductions, comments and good stories.

C. W. B. M. Sessions.

Beginning on Monday evening the Christian Woman's Board of Missions held their annual convention. The address was made by Mrs. Anna R. Atwater, national vice-president. Following her address a memorial service for their "promoted leader," Mrs. Helen E. Moses, was held. In this memorial service Miss Lura V. Thompson, Rev. F. W. Emerson and Mrs. Atwater participated, each paying a tribute to the great spirit and fruitful life of Mrs. Moses.

The Tuesday sessions were full of practical interest, including reports of state officers and papers on various subjects. Prominent among the addresses was that of Miss Anna L. Barbre, of Taylorville, who spoke on "Young Ladies' Mission Circles." Miss Barbre is county superintendent of Christian county.

While the men were enjoying their banquet at the Auditorium hotel on Tuesday evening, the women were holding a "Workers' Conference," led by Miss Lura V. Thompson, state secretary. Here were revealed the methods by which this woman's organization maintains its unity and enlists thousands of recruits and a quarter million of dollars every year for the Lord's work. If some plan for organizing men as these women are organized could be put into effect the millenium would speedily dawn. C. C. M.

Selfishness in Sorrow.

Do everything you can to help brighten and beautify the lives of other people. Sorrowing people are as a rule intensely selfish. They consider their own grief the most important thing in the universe, and go about recklessly casting shadows on their lives. Avoid this. Remember that your sorrow is the most sacred of all in life's vast list of woes. A thousand people whom you meet in the daily walks of earth have heavier griefs to bear. A living trouble is far more than a dead one. You at least have a sweet memory to carry through life. Many others have had even memory blighted, and instead of being allowed to weep over the grave, they are obliged to gaze daily at the corpse of happiness to which they are chained.—Selected.

Master Workman.

The real New Year's day for the church comes in September, not in January. The sense of a fresh start in all the work of the church comes with the passing of the hot weather, the return of the members from their vacations and the settling down of life to a more regular schedule of activities. The pastor, too, comes from his vacation with a new sense of power. The little vexations of the year have quite faded out and the feeling of victory is in his heart.

Reviewing the past year not many of us have the sense of thoroughness in what we undertook to do for Christ. Most of us are humbled with the fact that we have not worked up to our ability and our light. Yet perchance there are those whose hands are clean, who, reviewing their past year, have an honest sense of integrity, who can say with their Master, "I have finished the work which Thou gavest me to do." This is as it should be. We have no right to assume that such wholeness of mind is impossible. Nor should we compel ourselves or others to grovel morbidly in the dust of self-humiliation when the facts do not demand it. All souls who are actually succeeding in the work of Christ are objects of our congratulation and inspire us to do better work ourselves.

But with most of us who work in the church there is the sense of at least partial failure. The knowledge that our past year is unfinished, that its arrears follow us into the present moment. Our failures are ever with us. They may be explained variously. Perhaps we have not worked for Christ because we did not conceive clearly a task for ourselves that was worthy to call out the best that is in us. Perhaps the work we did was mechanically done, not for love of souls nor of God, but for pride or love of the institution. But with most of us our sense of partial failure in the Lord's work is accompanied with the haunting sense of an unrendered will. The second best things of life have distracted our wills from the doing of the first best. We never fully got our hearts' consent to do just "this one thing." Our interests were divided between God and mammon. Consequently our work was unfruitful and now as we review it it causes us shame.

Before beginning a new year it is well for us to face our failures and with humility of heart to bring them all into the presence of Christ our Master Workman. He came to do the will of God and declared with no self-deception at the close of his life, "I have finished the work thou gavest me to do." It will do us good to observe him at his work and learn of him.

First of all, we are impressed with the busy-ness of his life. No critic of Jesus has ever called him an idler. There are the signs of strenuousness and vigor upon every page of his biography. At the early age of twelve he assured his mother that he must be "about his Father's business." Leaving the carpenter shop where he labored with his hands he passed into his public ministry. Here we find him engaged all the time. Crowds surrounded him. They pressed at the door of the house where he was preaching. They came early in the morning with their sick to be healed. Intending to evade the multitude for a day that he might rest and talk quietly with his disciples, the crowd followed him around the lake into the desert place. Only at night had he leisure to pray. Likely he was aged prematurely by his strenuous toiling, for some guessed him to be fifty years old when he was but thirty-two. No loitering, leisurely ministry here. His task was serious. The time was short. The will of God drove him on.

But we cannot fail to observe the calm orderliness of Christ at his work. Each day seemed complete. He betrays no distractions due to unfinished tasks. With an equipoise that marks him as one of the sanest men he moves easily among his duties and keeps his work before him. There are no arrears from day to day. Sleep came to him easily, as when he lay in the boat and slept through the tempest. He did not worry. His heart was clear. His will was lost in the Father's will. As Christian workers we have no more important lesson to learn from our Master than this. Our church temper is anxious. The outsider is impressed with our uneasiness. We are fearful concerning financial support, concerning numerical attendance, concerning the enlistment of more workers. It is thus that we lose in power. Real strength is in repose. But we cannot find repose in our work except as we find it in a clear conscience, a consciousness that what is given us to do has been done with scruple and earnestness. After that the outcome rests with God and then our hearts may be calm.

Just here, therefore, is the third characteristic of the Model Workman—that he moved ever in the sense of the companionship and partnership of God. The clear perception of this fact brought the values of his work home to his soul. Otherwise his work

must have seemed an utter failure. No man, speaking from a purely human point of view, ever failed more abjectly than Jesus. With the fires of Kingship and of popular leadership burning in his bones he found himself engaged upon humble and insignificant tasks. His friends were common, simple men. They whose fingers touched the button of power either were against him or ignored him. He was hunted like a wild deer and his life at last was taken in ignominy. Where is there in history such a life failure as this? How natural that the two disciples on the Emmaus road, contemplating the passing of this man from his work should betray their utter disappointment with the sigh, "We thought it had been he that should redeem Israel."

But within the soul of Jesus there was a sense of something that his disciples had not yet learned to reckon on. That was God. Under the apparent failure of the work of Jesus lay the working of God. And God could not fail. Yea, what God had been waiting for for centuries was not some great man who should succeed, but some faithful man who should fail for the sake of the truth. God's purpose did not require that his servant should be great or picturesque, but only that he should faithfully do the plain will of the Father till the end of the day. Such a life failure God could use. From such a seed, dying, God could bring a vast harvest of souls. Now, it is immensely important for us as workers for God to see just this truth. We are really workers with God. The victory, the success, is not ours, but his. We may seem so unworthy. Our work may seem to count for so little. We spend our lives in a humble corner. But God is here. His power is underneath our puny efforts. His success is underneath our failure.

This new year let us watch the Master closely. Like him let us work hard, and let us work calmly. And like Him let us count God in, so that our hearts may have the assurance of the dignity of the humble thing we do and the prophecy of their ultimate success.

C. C. M.

To Evangelical Christians In All Lands.

Greeting: The World's Sunday-school Association assembled in the City of Rome recommended that the third Sunday in October of each year be observed by Evangelical churches everywhere as a day of prayer for Sunday-schools throughout the world, and the Executive Committee was charged with the duty of publishing this recommendation.

You are, therefore, invited to observe Sunday, October 18, 1908, by engaging in public and private prayer to Almighty God for a special blessing upon Sunday-schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer which is intended to encircle the globe, strengthening the tie which unites in a common bond of service, deepening our affection for each other, and increasing our zeal in an effort to secure the universal study of the Word, which is "the power of God unto salvation to every one that believeth."

In order that this recommendation may have the widest publicity possible, we earnestly invite the coöperation of the religious and secular press, ministers of the Gospel and Sunday-school superintendents, and all others who are interested in the work of the Sunday-school. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

By direction of the Executive Committee of the World's Sunday-school Association.

Geo. W. Bailey, Chairman.

August, 1908.

The Power of Smiles.

If people will only notice, they will be amazed to find how much a really enjoyable evening owes to smiles. But few consider what an important symbol of fine intellect and fine feeling they are. Yet all smiles, after childhood, are things of education. Savages do not smile; coarse, brutal, cruel men may laugh, but they seldom smile. The affluence, the benediction, the radiance, which—

"Fills the silence like a speech,"

is the smile of a full appreciative heart.

The face that grows finer as it listens, and then breaks into sunshine instead of words, has a subtle, charming influence, universally felt, though very seldom understood or acknowledged. Personal and sarcastic remarks show not only a bad heart and a bad head, but bad taste also. Now, society may tolerate a bad heart and a bad head, but it will not endure bad taste; and it is in just such points as this that the conventional laws which they have made represent and enforce real obligations.—Mrs. Burr.

Christian Union

Errett Gates.

THE NEED OF UNIFICATION IN OUR OWN RANKS.

Wm. Oeschger.

There is no department in the *CHRISTIAN CENTURY* that the writer of this article enjoys more than the one that is devoted to the problem of Christian Union. Brother Gates has our sincere thanks for conducting such a department in the *CENTURY*. Such a department will serve as a good clearing house for all that is thought and done on the question of Christian Union. We earnestly trust that it may be a permanent feature of the *CENTURY*; and may men, both liberal and conservative, be free to use it.

The writer is greatly interested in all that is said and done leading to the union of Baptists and Disciples. His prayer is that the day may soon come when these two great evangelical bodies shall be organically one. The process leading to this union can not be hurried by undue haste, neither should it be delayed by unpardonable negligence and gross indifference. We must pray, work, and wait. God will do the rest through his gracious Holy Spirit. The prayer of Jesus, "That they all may be one," will surely be answered. It is not in the heart of God to refuse His Only Begotten this petition for unity.

As a people we have always felt that we have come to the kingdom for just such a purpose, "To call together into one the scattered forces of Christendom." We were born with an instinct for union. The desire for Christian Union is congenital with us. It is one of our birth marks. Our entire history is marked with intense loyalty to the New Testament ideal of unity. The Disciples have faithfully preached, that unity and not division is the normal state of the New Testament Church. We have been so engrossed with the New Testament ideal of unity, that it has always been made a cardinal feature in our preaching. While there may be differences among us as to questions of practical administration, but upon the scripturalness and necessity of unity we have always been at one. We have never ceased to preach the sinfulness of division and the beauty of unity.

In the past our message has been chiefly directed towards those that are without. Our vision has been extroitive rather than introspective. We have been looking outwardly and not inwardly for our field of activity for Christian Union. Today, however, we are confronted with a situation that calls for serious introspective reflection. For while we have been preaching to others the call for union, we ourselves are in danger of making shipwreck on the shoals of internal division and dissension. No one that has eyes to see and ears to hear, can doubt for a single moment that there are well defined cleavages of thought among the Disciples of Christ. These cleavages are being pressed so far that we are being rent into parties and factions, so much so that it is seriously retarding the growth of the kingdom of God among us. Nashville, with its David Lipscomb, is out of harmony with the McGarvey-Lord thought that emanates from Lexington and Cincinnati; and it is needless to say that there is great discord between Lexington, Cincinnati and Chicago with its Dr. Willett. Nashville, Lexington and Chicago stand for three distinct poles of thought in our brotherhood. Each center, or pole, stands for certain things that are peculiar to each one individually. Each center holds things that are severely condemned by the others. In the case of Nashville this emphasis has been so heavily placed upon the individual peculiarity that it has led to actual division. Yet, while this is true, viz., that each one of these three centers of thought stands for things that are severely condemned by the other two, they all three, nevertheless, stand for Christian union. That center, Chicago, which in the eyes of many seems farthest removed from the historical position of the Disciples of Christ, is nevertheless, the most aggressive in its efforts for Christian Union. True, the platform upon which this wing of the church seeks the union of Christendom may not meet with the approval of the other two centers of thought, Nashville and Lexington, it nevertheless continues to be true to the birth instinct of the Disciples of Christ, the union of Christendom. It is a primordial instinct with us. We have the Christian Union habit, whether we are orthodox or not.

In our zeal to bring about the union of the scattered forces of Christendom we have failed to a large extent to cultivate the spirit of unity in our own ranks. We have neglected ourselves, in failing to give thought, time, and attention to our own internal need for unity. The time has come when we can no longer neglect ourselves in this matter. The hour has arrived when the most impera-

tive duty that confronts us is, that we shall direct our attention upon ourselves if we expect to maintain the unity of the spirit in our own brotherhood. There are lines and cleavages of thought among us that are serious. In many cities we are represented by two churches, one that stands for the thought that radiates from Nashville, the other for that which Lexington radiates. Then we have churches and preachers that stand for Lexington as against Chicago. This last cleavage is one that has been growing more marked every year. The first cleavage culminated in actual division, separation. The difference between Lexington and Chicago, as witnessed to in our religious journalism, has issued in bitter internal controversy. How long this bitter internal dissension will continue until it will issue in outward division, God only knows. But it certainly will come, if it is not wisely dealt with.

To the writer of this article it does not seem that there is to be any great benefit to come to us as a people or to the kingdom of God at large from the attempt to incorporate into our own religious communion other churches, when we can scarcely maintain the bond and spirit of unity among ourselves even as we are now. What would the condition be if we should enlarge our numbers by sudden incorporation or hasty amalgamation? We are growing fast enough. There is a growth that is abnormal. To increase more rapidly than we are, I fear, would only accelerate the spirit of division. What gain will there be to the kingdom of God, if we do succeed in bringing about the amalgamation of a few Christian and Baptist churches? But, if in so doing, we add to the task of maintaining union and unity in our own ranks, the loss would be far greater than the gain. Of vastly greater importance is the unification of our own forces than that of seeking the amalgamation of Christian and Baptist churches. If Nashville, Lexington, and Chicago, could see things more alike, and work together as they should, in the bond of true unity and peace, the kingdom of God among us would go forward in leaps and bounds. The results of such unity and peace when compared with the results that would come from the amalgamation of a few Christian and Baptist churches, would be like the comparison that exists between a mountain and a mole-hill.

If we can not maintain the spirit of unity and oneness in our own ranks, it will all be an empty dream to attempt to grow and enlarge by the incorporation of whole churches. The time has come when we must court each other in our own ranks. The time is here when we must love our prejudices to death, and by the grace of God bury our differences. We must make an earnest prayerful effort to unite our own people in the bond of love and peace. When Jesus prayed, "That they all may be one," he meant that Nashville, Lexington, and Chicago, should also "be one." His prayer admits of no exceptions.

Unity in our own ranks is of infinitely greater importance to the cause of Christ than the union of a few Christian and Baptist Churches. For, if we fail in the former—unity within—the latter—the union of Baptist and Christian churches—will be a mere rainbow chase. We must turn our thought towards our own brotherhood. We must solve the question of unity within. This is the paramount problem that confronts us today. If we can solve this problem we can solve all others. If we fail in this, great will be our failure. For, failing in this, we fail in our birth instinct, the purpose for which we were born into the kingdom.

The writer desires that nothing that has been said in this article shall be construed or understood as being opposed to the union of the Disciples and Baptists wherever that is possible. We should do all that we can to bring about such a union. But for the unity within our own ranks we must labor or fail in our great historic mission. We must work for the former, but the latter, unity within, we dare not neglect. To neglect it, is to commit religious suicide.

Our next article will be on "A Church Irenic." In it we shall attempt to point out a course of procedure needed to bring about a greater measure of unity in our brotherhood.

Editorial Comment.

The foregoing words deserve the earnest and prayerful consideration of every Disciple. Must the Disciples of Christ, who came for the very purpose of uniting the dismembered body of Christ, confess to their confusion that they have been unable to preserve unity among themselves? Shall they who came to heal division be reproached with the admonition—"physician, heal thyself"? Must

they who have for a hundred years proclaimed the sinfulness of strife and division be charged with failure to practice what they preach? Have the Disciples been advertising a remedy that does not cure (even themselves) and preaching a plan for the union of the followers of Christ that does not work?

These are serious questions, but they must be frankly faced. It behooves the Disciples to illustrate among themselves the efficiency of the doctrine they preach. Those who stir up hatred and strife among brethren over differences of opinion shoulder a heavy responsibility. Who are responsible, those who make their doctrinal opinions tests of fellowship, and rule out all who do not agree with them, or those who ask toleration for doctrinal differences and stand fast in the liberty wherewith the fathers made them free?

It seems that others have noted the cleavage of opinion among the Disciples. The editor of the *Baptist World* of Louisville, Ky., makes the following statement in the issue of Aug. 8: "The disciples left the Baptists. When it so happens that the Disciples no longer differ from the Baptists, let the Disciples come home. They will be given a warm welcome. We do not believe that all the Disciples are Baptists in principle. Many still hold to baptismal remission and reject the work of the Holy Spirit. In our judgment the

Disciples should divide. The really Baptist wing will lose nothing by coming back to the Baptists as most of the Cumberland Presbyterians came back to the Presbyterians."

Is this the way others see us? Are the differences between Lexington and Chicago sufficient to warrant division? As far as Chicago is concerned she says, No. She does not advise division for doctrinal differences, the rending of the body of Christ is too serious a matter. She does not believe that uniformity of opinion is essential to unity of fellowship. It was to provide for differences of opinion among Christians, and make unity consistent with variety and diversity that the fathers attached themselves to the motto: "Unity in essentials; liberty in non-essentials; charity in all things." Chicago abides by this venerable principle.

Chicago does not think that the present danger lies in differences of opinion, but in the spirit with which differences are treated. There is such a thing as heresy of faith; but there is also heresy of spirit in the treatment of heresy of faith. If a man say, I love God, and hates his brother, and treats him as an alien because of error in belief, he is a liar; for he that loveth not his brother whom he has seen, cannot love God whom he has not seen.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XII.

The Story of a Bill.

When Jean and Uncle Jasper reached Harrisburg on their way back from Pittsburgh, Mr. Hathaway and Doctor Jones boarded the parlor car.

"Why, hello Jean! This is certainly good luck. Where do you hail from?" and Mr. Hathaway grasped Jean's hand cordially and greetings were exchanged all around.

"We had some business in Pittsburgh and are just going home."

"Do you stop off at Minington?" asked Doctor Jones.

"No, I will not have time. I was down there for a day and they told me you were both in Harrisburg."

"Fool's errand! fool's errand!" said Doctor Jones. "I guess we might as well have saved our car fare."

"I see by the morning paper that your bill was defeated," said Uncle Jasper.

"Defeated! Yes, killed dead! It never had a ghost of a chance. The whole lobby were dead against us from the very beginning. Yes, we can even go back farther than that. The mill owners and operators had representatives at the primaries to see that only their tools were nominated; then they had two of the best lawyers in the state employed to direct the fight. We tried our best to get the bill introduced early in January, but even then it was too late. A legislature cares nothing for public opinion after election is over. From that moment, politics, to the majority, is a game of deals, and if the deals are human souls, so much the worse for the souls. Every device that ingenuity could plan or money buy, from argument to direct bribery was used against us. I think many of the legislators considered the bill of considerable importance and would have liked to see it pass, but they never had a chance to show it for it never got before them at all," and Doctor Jones jumped up and began pacing the aisle of the car.

"Where was it killed?" asked Jean.

"In the committee," said Mr. Hathaway. "We had the best legal counsel in the state draft the bill, and it was approved by the state federation of women's clubs, the National Consumers' League, and the New Century and Civic Clubs, of Philadelphia. There were representatives from each of them present, and they put forth every effort in their power, but failed utterly even to get a hearing before the committee. And the worst of it is that these abject slaves of political expediency and the dollar are our representatives. It is enough to make one hide his head in shame for his state."

"Representative McElwain says they will try hard to get the bill raising the age limit of the breaker boys to fourteen years reported out before the legislature adjourns," said Doctor Jones. "There is one chance in a hundred that it may pass; but they utterly refuse to do anything for the protection of the little girls. They must stand at their work at those body and soul destroying night shifts, and worse than all is the fact that they are unprotected from moral dangers shocking almost beyond conception."

"The citizens of the state bow to the wishes of the manufacturers. Why? Because to protect the girls would necessitate some remodeling of machinery, and maybe a little smaller dividends by the company, and the flesh and blood and honor of the girls are

cheaper commodities than iron and steel. We have lost again, but they'll find they can't get rid of us so easily. I am more ready to fight than ever before."

"It is my firm belief," said Mr. Hathaway, "that the agitation will never slacken until this iniquity has been swept from every state. But child labor has taken such deep root in our country, that the victory can only be won by keeping it continually before the people as a public and not merely a labor question."

"I believe you passed the compulsory education law in 1901," said Jean.

"Say," said the old doctor stopping abruptly before Jean, "that compulsory education law that was passed two years ago, always makes me think of one of Aesop's fables I read when I was a boy; it was something like this: 'A mountain was heard to give forth dreadful groans, and the people said it was in labor, so they gathered about to see what it would produce. After waiting until they were very tired, out crept a mouse.' It is one of the most harmless and inoffensive laws our state ever passed. It won't hurt the operators a bit, neither will it hinder a single child from going into the mills or breakers whenever its parents see fit to place it there. But it will hinder us from getting a real compulsory education law passed."

"Yes," said Mr. Hathaway, "the bill was so changed before it reached the House that its own father would not have recognized it. The doctor's illustration is good; but, alas, the groaning and moaning of our little white slaves does not even bring forth as much as a mouse in their defense."

"Let me give you some interesting figures; we have in Pennsylvania over 70,000 children that go to work every day or every night. From the years 1880 to 1890, the number of children employed in this country increased 106.5 per cent, from 1890 to 1900, it increased 270.7 per cent, until now the number of children who work for wages reaches nearly 2,000,000, and according to the report of 1901, at least a third of them are under fourteen years of age."

"I tell you, gentlemen, it is almost past believing that such conditions exist in our country, and I think the laws are even more lax in New Jersey than in Pennsylvania, and we are finding it just as hard to get better ones," said Uncle Jasper. "I wish we could get such legislation on child labor as Massachusetts or New York have. They stand ahead of other states in that respect; but the Michigan laws are nearly as good, and I think that state is a little ahead in the matter of enforcement."

"Yes, I think that is true," said Doctor Jones. "A while back I was in Chicago, and just to satisfy my curiosity I went up into Michigan where they said some silk factories were run without child labor. I found three big factories and not a child in one of them. The work was done by young ladies, and they were healthy and happy in appearance. I don't think there was one under sixteen years old, and most of them looked twenty. The operators have built splendid houses for them, with pleasant surroundings and sanitary in every respect. They pay at the rate of two dollars and a half a week for their board and rooms, and work ten hours and fifty minutes every day except Saturday when they only work till noon; and the mills don't run at night. That sounds like fiction, gentlemen, but it is a fact, and I considered it well worth all

the trip cost to see that a textile mill can be run at a profit without child labor. The employes receive good wages and the operators are making money.

"Compare that, will you, with the conditions in our own state? I was up at Scranton last December and heard the testimony of those little mill girls before the Anthracite Coal Strike Commission, and I tell you it was a revelation to some of the people of our country."

"I have always wanted to hear about that from some one who was there. I read a good deal about it in the papers at the time," said Uncle Jasper.

"Well, there they sat, those little slender girls, with faces careworn and pinched, and their big eyes looking around in wonder and astonishment that so many people should be interested in them.

"I attended a good many sessions of the strike commission, but never one at which there was such intense and breathless interest as this. Why, when little Annie Denks told the story of her life in the mills, every one of the seven commissioners rose to his feet and pressed closer to the little witness; the crowded court room became as still as death, and the plaintive voice was heard in every part of the room. The child told in a simple, frank way that she was but thirteen years old, and worked from half past six in the evening until half past six in the morning, that she stood at her work all the time, and that her parents were living and owned their home. She said that in the mill where she worked there were one hundred little girls employed on the day, and a hundred and fourteen on the night shift. Mr. Darrow asked the child if she would rather go to school. She answered, 'I have to work and if I do not work in the mill I would have to live out.'

"Would you rather work in the mill or live out?" asked Mr. Darrow.

"Oh, sir, I would rather live out," the child answered.

"By this time some of the commissioners were at white heat and demanded to know what the law was in this state about children working in textile mills. They were told that the age limit was thirteen years.

"What is the law about children working at night?" asked Judge Gray, and no one could answer the question. Think of that: The people concern themselves so little about this crime of child labor that they neither know nor care whether there is a law regulating it or not.

"Several other children were called to the witness stand and told their stories, but all to the same purpose—the pitiful story of hard work, long hours, small pay and under age.

"There was one child in particular that interested me a good deal. She was a little Polish girl by the name of Helen Richsichak. She could not speak a word of English and her testimony was interpreted by another little girl named Mary Oliskie, who was a bright child and interpreted in a very pleasing manner. She, too, worked in the mills.

"Little Helen said she was twelve years old and had been at work for a year, and worked twelve hours a day at three cents an hour; that her father was a miner and working, and that they owned their home. At this Judge Gray let out a short whistle of surprise and said, 'I'd like to see the father.' It was also shown that the girl possessed a certificate showing that she was thirteen, and this was obtained through the father swearing that she was that age. Judge Gray said that the operator and father were responsible for this, and that the mills evidently came to the mining towns because they can secure this cheap labor.

"One breaker boy of fourteen said his little brother ten years old worked in the breaker with him. He said that his father was dead, and when asked how he secured the certificate for his brother, said that he made it out, swearing that his brother was fourteen years old.

"Oh, I tell you they begin young to follow the examples set by their elders in perjury and crime."

"Where did the commission place the blame?" asked Jean.

"Judge Gray severely censured the fathers of the girls, and said there must be many cases where the fathers coin the flesh and blood of their children into money to increase their incomes.

"Mr. Darrow asked, 'How about the employer?' and the judge answered that he was to blame for doing what the law does not allow.

"At the beginning of the morning session, next day, the chairman said the commission was anxious that the lesson of yesterday, drawn from the testimony of those little girls, should be impressed upon this community and upon the citizens of this commonwealth. He said that, of course, they did not want to intrude or criticize the execution of the laws in a commonwealth of which they were not citizens, but that they believed that the good people of this state would take it to heart and see that the laws which were evidently framed to meet such cases were executed."

"I'm afraid the gentlemen of the commission will not have as much faith in the 'good people of this state' after this session of the legislature," said Mr. Hathaway.

"Well, here we are at Minington," said Doctor Jones as the train slowed up.

CHAPTER XIII.

A Twofold Crime.

The morning sun was sending its bright rays into Lottie's school room, which was tidy and neat with its long, low tables and rows of little red chairs. A small boy was watering a scarlet geranium which stood on the window ledge.

"Amil, you love the flowers, don't you?" asked Lottie, as she wheeled her chair a little nearer the window. In answer Amil pressed one of the bright blossoms against his cheek and smiled up into her face. She had grown very fond of the little Italian boy; he was nine, but very small for his age, yet she knew that before long he would be forced to go into the breaker, and that he was now receiving all the education he would ever have a chance to get. Calling him to her, she brushed back the abundant hair from his forehead and kissed the brown face, and as she took the slender hand in her own, thought how soon it would be bruised and spoiled in the breaker.

His face and hands were scrubbed so clean they were shining. This was one of the things Lottie had been able to do for these children of the poor of which she was proudest. Not one of them would appear in the school room with soiled hands and face. But not so with their clothes. The busy Italian, Irish and Slav mothers, not over tidy by nature, found no time to keep their children clean. Lottie and Evelyn had put their heads together to think of some way of making these children presentable, or even tolerable in the kindergarten, and it had resulted in what Lottie called the "kindergarten uniform," which consisted of a kind of bishop gown made of denim; blue for the girls and brown for the boys. These the children slipped over their clothes the first thing on entering the school room, and left them when they went home. Mrs. Kirklin kept them clean for Lottie.

"This is not exactly the way to keep clean," Lottie would laughingly say, "but the children certainly do look better with the dirt covered up."

A commotion in front of the house startled Lottie, and Amil's quick hands rolled her chair near to the open door. A little girl, crying bitterly, came running in.

"Oh Teake! Oh Teake, Teake! O-o-o-o!" and a small Polish girl about eight or nine years old threw herself across Lottie's lap.

"Why Polly! What is the matter?" and Lottie tried to lift the child's head who only clung to her more desperately and sobbed the harder.

"Polly, you must tell me what the matter is so I can help you. Has any one hurt you?"

"No-o, I ain't hurted. My mutter says I must by the fact'ry go."

Polly's sobs got the better of her again and down went her head in Lottie's lap while her hands clutched the wheels of the chair.

The other children were crowding around eager to know what the excitement was.

"What can you mean, Polly?"

Lottie had her misgivings. So often when one of her pupils had come up missing, she had found out they had been sent to work in the factory or breaker. Polly's sobbing somewhat abated under Lottie's gentle sympathy.

"Karl he got sick by the breaker mit a cough and rumatis. My fater he got so mad and swear big, an' he say I must go by the fact'ry."

"Polly, I can't think your parents intend to take you out of school and put you to work in the factory. Why, you are scarcely ten years old. Now run and wash your face, it is time to call school."

Polly withdrew reluctantly. The children filed in, donned their uniforms, and soon the red chairs were filled. But they had scarcely become quiet, when heavy steps were heard on the walk and a barefooted woman wearing a short petticoat and loose sacque, with a small blanket tied around her head, appeared in the door, panting for breath and her eyes flashing with anger. She glanced wrathfully around the room until she saw Polly.

"Ach, Polly Svelderski! Vat you mean goin' by the school today?" and the irate mother made a stride towards the child. Polly, with a cry, sprang towards Lottie and threw her arms around her neck. This move rather disconcerted the woman for a moment. Lottie taking advantage of this, asked Amil to give the lady a chair.

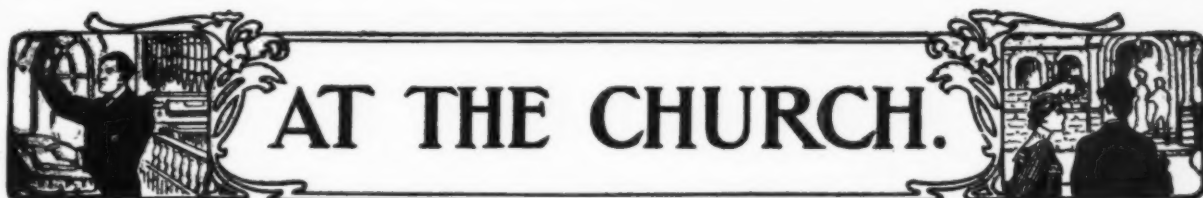
"Ich will kein Stuhl! Ich will mein Polly! Wir sind arm und she go by the fact'ry zur arbeit."

Mrs. Svelderski was getting her English and Polish very much mixed in her excitement, and stood before Lottie shaking her fist as though she, poor little, crippled teacher, was to blame. Perhaps she was to blame for making the little school so attractive to those mind starved children.

"But, Mrs. Svelderski, Polly is not old enough to work in the factory," interrupted Lottie.

"Ja! my man Nick say she be by tirteen. He go by the officer and swear already and get paper to say Polly kan arbeiten. My Karl he has great sickness mit rumatic fever. He get no more check by store. Polly get check. Nick, be drink much and so fere"

(Continued on page 10.)



The Sunday-School Lesson.

Herbert L. Willett.

*The Reign of Saul.

The lessons of the past quarter are occupied with the life and reign of King Saul. Yet he is by no means the chief character. Beside him stand two others, either of whom claims far more of the reader's attention and regard than does the son of Kish. Samuel is the first of these. For many years he had been the shepherd of Israel, leading them up from ignorance to knowledge, from separation to unity, from indifference to interest. The proof of the great work he had done for them was shown in their request for a king. Whether Samuel regarded the voice of the people as the voice of God in this matter, or resented the request as a reflection upon his own work, we cannot decide. Both views are taken by the various sources as they are combined in our narratives. But at any rate Samuel may well have considered the bare request itself as the proof that the unifying work he had been carrying forward had accomplished its results, and the times were ripe for another sort of rule.

King Saul.

Saul, the one chosen, was an admirable man in most regards. He was of good family, well built in frame and tall of stature, and as time proved, a brave warrior to place at the head of Israel's armies. If we knew nothing of Saul personally and still knew what we do of Jonathan we must still conclude that there was good blood in that family. Of Saul's other children we know little, and that can hardly be called favorable, if the portrait of the weak Ishbosheth and the weaker Mephibosheth, the grandchild, are veritable.

Saul's Defects.

Saul's fundamental weakness was his family pride and his dislike of the prophets. Even for Samuel, whom he revered, he felt a sense of patronage and superiority which little comported with the relations between the two men. If he could have given himself up to the advice and direction of the prophet as David did, at least in the first years of his reign, the story might have been told differently. We must also recall the fact that it is the friends of David who tell the story for the most part, and perhaps full justice has not been done to the first king of Israel. We catch glimpses of the man which make us respect and admire him at the same time that we are repelled by other traits which seem inconsistent with a great character. Yet his faults were the marks of his age, when all men were rough and brutal and mercy was not to be found in the breasts of soldiers. His courage was unquestioned, and his devotion to Israel, even when all hope of success was gone, was beautiful.

Saul and the Prophets.

His real trouble was his inability to comprehend the problem of Israel's life from the standpoint of the prophets. "Is Saul also among the prophets?" expressed the astonishment of the onlookers when they saw the proud Benjaminite youth practicing the ecstatic exercises of the sons of the prophets. This admirably reveals the popular sense of awareness concerning this distance between the two points of view. Saul never comprehended the real greatness of Samuel and the work he was doing. He could not sympathize with the prophet's liking for the rough men of the prophetic groups, in whom he saw only unkempt and ignorant figures where Samuel saw the making of the religious teachers of the nation. The result was that the king was not prepared to estimate at its real worth the authority of the man of God, and thought that his commands could be obeyed or disregarded at will. The tragic outcome of his life is the commentary upon this view.

"The Man After God's Heart."

The other figure whom the lessons reveal is David. To be sure

*International Sunday school lesson for September 20, 1908. Review lesson. Golden Text, "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." 2 Sam. 5:12.

we only see as yet the beginnings of his career. But enough is made plain to indicate the presence of one who must be reckoned with in all the history of his period. David was a man after God's own heart, not in the sense of moral perfection, but because in an age when so little was known of the divine will, and men were living upon the low plain of savagery, this man had some true conception of the will of God, and made it the program of his life to promote religion as he understood it. This did not prevent him from making sad mistakes, but it gave direction and purpose to his life such as appear in none of his contemporaries. To have made the acquaintance of three such men in the quarter is to have gained new and valuable materials for the study of religion, and for a knowledge of the long road which had to be traversed before the full disclosure of the divine nature and will could be made in Jesus Christ our Lord.

N. B. The teacher is at liberty to substitute a temperance lesson for this review.

The Prayer Meeting.

Silas Jones.

Evils Which Must Be Driven Out of Our Country. Topic, Sept. 23.

Num. 33: 50-56.

It is the fashion with certain writers to quote a direful prophecy of Macaulay whenever they wish to frighten American citizens out of their indifference to tendencies which threaten the integrity of free institutions. It may be wholesome for us to be reminded occasionally of the abyss into which Macaulay saw us plunging. "I seriously apprehend you will, in some such season of adversity as I have described, do things that will prevent prosperity from returning; that you will act like people who should, in a season of scarcity, devour all the seed-corn, and thus make next year not one of scarcity, but of absolute famine. There will be, I fear spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. Your constitution is all sail and no anchor. As I said before, when a society has entered upon its downward course, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth."

The recent mob at Springfield bids us moderate our wrath against Macaulay for predicting the downfall of the republic. If we are going to prove that he was a false prophet, we must be terribly in earnest in our opposition to the spirit of lawlessness. Boastful proclamations about curing the evils of freedom by more freedom are a mockery when the fury of the mob is destroying property and life. One of the evils to be driven out of the country is disregard for law. We must begin with the men chosen to enforce the mandates of city, state and nation. No man who is under obligations to the vicious elements of our population should ever be allowed to entertain the slightest hope of being elected to any office whatever.

There is a suspicion abroad that a rich man can escape punishment for his crime. If Harry Thaw had been a poor man, what would have been his fate? The man without a dollar ought to have as good a chance to get justice as the richest man in the land. Can the widow go to the court, present her wrong, and have her case judged upon its merits? Respect for persons, whether rich or poor, vicious or conventionally good, will undermine respect for the law. Unless the great and powerful are made to obey the law, we shall have either the Caesar or the barbarians of Macaulay's prophecy. The umpire must be fair or he will be trampled in the dust.

The greatest evils of the land arise from a lack of appreciation of the worth of the most insignificant citizen. We must learn to honor men because they are men and not merely because they are fortunately situated or have an agreeable personality. Institutions exist for man and not man for institutions. The saloon destroys

human life, therefore its destruction should be decreed at once. A tenement is unfit for habitation. Raze it to the ground. People living in certain parts of a city cannot get enough fresh air. The city must break a way for the air and the sunlight. The children must have a chance to live and be healthy in body and mind. A morally sane community will sweep away every refuge of lies behind which men hide when they rob the weak of their right to live clean, happy lives.

We need faith. We do not believe as we ought that God is on the side of the right. Culture without faith is powerless. It ministers to the pride of exclusiveness and ends in bitter pessimism. Faith in God sends men out to work for justice. It creates moral enthusiasm. It preserves the good in the old and it appropriates the good in the new. The man of faith always has something to do that is worth while. He does not live in daily terror of the deluge; he awaits the coming of the kingdom of God.

Teaching Training Course.

H. L. Willett.

Lesson XV. The Apocalypses.

In the latest period of biblical history, that which may be called the Jewish period, from 200 B. C. to the downfall of Jerusalem in 70 A. D., there appeared an order of writings different from any which have been considered in this series of studies. These writings somewhat resemble prophecy, yet are clearly of another character. They are more picturesque but less urgent and authoritative. They depend less on the preaching of the prophetic message for the time than on the interference of God in judgment upon sinful men. Despairing of the present world and age, they look for deliverance from present dangers to a future world or time. In them angels are the most prominent figures, and it is seen that God is thought of as removed to a great distance. In this regard these writings are very unlike the prophets'. Instances of such writings may be seen in portions of Zephaniah, Zechariah and Joel. But the best example is the book of Daniel.

The book of Daniel appears to have been the product of the spirit which led to the Maccabean uprising in 168-165 B. C. It is an appeal to the faithful in Jerusalem not to abandon their faith in the face of the fierce persecution carried on by Antiochus Epiphanes, king of Syria, against the law-keeping Jews. In the course of this persecution many of the faithful were put to death and others were induced to abandon their religion for that of the persecutor. The book consists of two parts, of six chapters each. In the first is presented a series of incidents illustrating the courage and zeal of Daniel and his three friends as servants of Jehovah during the captivity in Babylon. In the second part, the author, living in the days of the persecution, speaks to his countrymen through the character of the Daniel whom he has been describing. He traces the history of the nations from the time of Nebuchadnezzar of Babylon down through the times of the Medes, the Persians and the Greeks to the wars between Syria and Egypt which are occurring in his own time. In each of the visions which Daniel describes, the point to which attention is directed in the sequel is the appearance of Antiochus, usually described as "the little horn," who is to be destroyed. The book was placed by the Jews, not with the prophets, but with the general writings of the Old Testament. Its date was probably about 165 B. C. and its author unknown.

There are many other apocalypses belonging to this period, such as the Book of Enoch, the Apocalypse of Baruch, the Fourth Book of Ezra, the Assumption of Moses, etc. An apocalypse is a revelation of otherwise unknown mysteries. The purpose of all these books, both those in the canon of the Bible and those outside, was to confirm the faith of the despairing and persecuted saints with the hope of the speedy manifestation of the power of God in such a manner as should destroy the wicked and reward the good. The Book of Revelation in the New Testament is the most conspicuous example of this type of writing in the Christian church.

Literature—Articles "Apocalypse" and "Apocalyptic Literature" in Hastings' Bible Dictionary. Also the sections on Daniel and the other books named, in the Introductions of Driver, McFadyen, and Bennett and Adney, and in Terry's Biblical Apocalypses. Farrar, The Book of Daniel (Expositor's Bible). Porter, "The Messages of the Apocalypists."

Though inland far we be.
Our souls have sight of that immortal sea
Which brought us hither.—Wordsworth.

In the Toils of Freedom.

(Continued from page 8.)

mad when Karl go not for zur Arbeit. Gott in himmel! sie haben kein recht es hir zu halten!"

The shaking fist came close to Lottie's face.

"Alas!" thought Lottie, "that is the whole story. Nick Svelderski wants his little ten-year-old daughter to work twelve hours a day in the factory so he can have more liquor."

She knew she was powerless to hinder the child from going into the factory, although the father had committed the crime of perjury by swearing that Polly was thirteen. This was no unusual case; they all did it, but how her heart cried out against it! Was not she herself, with her poor crippled back and feeble limbs that would never support her body again, a living, crying protest against child labor?

"Oh Mrs. Svelderski! if you would only keep her out a year or two longer. I am a cripple for life just because I was set to work when I was too young. That is why poor Karl is sick, because he went in the breaker too young. Oh, I wish you would let me have her in school another year."

Lottie was pleading as for her own life.

"Ach! Polly strong, she got no sickness ever. Koum heim!"

At this Mrs. Svelderski pulled the reluctant girl away from Lottie and started for the door.

"Good bye, Polly, I will come to see you."

But Polly's grief was too deep for utterance. Lottie sadly turned to her duties as the two forms vanished through the door.

"Gee, Teake! I sure will yell louder than Polly when mine mutter and pappy take me out mit the kindergarten und put me by the breaker. I will go fierce mad und kick."

This emphatic statement came from little Tim Geibe, and acted very much like a mental bomb, for instantly the room full of children began talking and wildly gesticulating. They had watched the exciting and almost tragic scene with intense interest. Their sympathies were with Polly and they all knew very well that it would be but a short time till they, too, must quit school and go to work. One small boy said, "My folks laugh much when I washes mit the soap and say I soon get black mit the breaker what won't washes off."

Lottie found it difficult to quiet the excited children. Then she told them they would have to obey their parents in this as in all other things, but that some time the good state of Pennsylvania would make laws that would keep the boys and girls from going to the breaker and factory, and make it possible for every one of them to go to school till they were almost grown up.

"Why don't they buy the laws right away, Teake?" asked one bright-faced boy.

"I hope we can get some of these good laws very soon," replied Lottie, but she thought, "Alas, that is just the trouble. There is too much buying of laws now. There is where the crime begins."

(To be continued.)

Our Mainstay, the Farmer.

Let trusts and corporations burst
Like bubbles in the air,
And every bull in Wall Street's length
Be swallowed by a bear,
The land is safe, while rising up
At cock-crow in the morn
The farmer drives his furrow straight
And plants his golden corn.

Let banks close up their iron doors,
And bank officials flee
With all the trusting public's cash
To lands across the sea,
There's nothing in the world to fear,
We'll have enough to eat,
While in his broad and fertile fields
The farmer sows his wheat.

Though railroads should forget to pay
Their dividends when due,
And men promoting wildcat schemes
Look very glum and blue,
There is no need to feel alarmed
(Remember what I say),
Unless the farmer should forget
To gather in his hay.

—Leslie's Weekly.

Patience means the readiness to wait God's time without doubting God's truth.—A. T. Hadley.

Happiness does not come until we have ceased to seek for it, nor does peace abide except through self-sacrifice.

With The Workers

Three additions here since last report, all by letter. Lewis R. Hotaling. Hoopston, Ill.

Nantic, Ill., August 26, 1908.

Two young men and one young lady made confession of their faith last Sunday eve.

J. Will Walters.

J. V. Coombs and helpers are to be with J. P. Givens at Rossville, Ill., in October. The pastor is hopeful and expects a great meeting. All departments of the church are in good condition.

I have accepted the pastorate of the Tingley, Iowa, church, and began work Lord's day, the 16th ult.

George A. Gillett, th eformer pastor here goes to Knoxville, Iowa. J. P. Lucas.

Charles E. McVey, song evangelist, assisted a few days in a meeting at Denver, Mo., led by Evangelist Cooper of Grant City, Mo. There had been five confessions when he left. He is now assisting John R. Golden in a meeting at Flanagan, Ill.

After four years and a half of work at Denver, Ill., B. H. Cleaver of Canton, Mo., has changed to Timewell, Ill., where he succeeds B. S. M. Edwards, now at Versailles. The Timewell Church begins a meeting September 28, under the leadership of A. P. Cobb, Decatur.

The Third Church, Ft. Wayne, Ind., on August 16, four additions; August 30, one addition. Bible school gaining all through vacation months. Organized a Christian Endeavor last night. H. E. Stafford, our pastor, is solving our problems.

Edward Shellabarger, Clerk.

President E. Y. Mullins of the Southern Baptist Theological Seminary, Louisville, Kentucky, will deliver an address on "The Evidential Value of Christian Experience," at the annual public meeting of the Moody Bible Institute, to be held in the Moody Church, on Tuesday, September 15, at 7:45 p. m.

N. T. Haynes of Decatur, Ill., yesterday preached (and with unabated vigor), for the Englewood Church, two highly edifying gospel sermons. This is the tenth consecutive summer that he has visited over a Sunday and preached for this church—having not once missed doing so since he resigned his six and one-half years' ministry here, in 1898. Can the "record"—in this particular line—be matched in the history of another church in our brotherhood, and if so, will some one report? W. P. Keeler.

Chicago, August 24, 1908.

Chicago, Ill., Sept. 3, 1908.

At a council of the churches at Austin, Evanston, Niantic, Winchester, Sterling, called by the Aurora church to consider some complaints said church had to make against Clifford Monroe, recently pastor of the Aurora church, the following action was taken:

"Resolved, that as we have received reports from several churches where Clifford Monroe has been pastor, that we ragrd him as not a proper person to hold a pastorate for one of our churches."

J. Fred Jones, President Council.
O. F. Jordan, Secretary.

E. Everett Hollingworth closed a week's meeting at Reece Church, Morgan County, Ga., with two baptisms, and one reclaimed. All these are men, two being heads of families.

The church at Salt Lake, by a large congregational vote called Dr. Albert Burton to a second year as pastor. His baptisms last year include Mormon, Methodist, Japanese. His sermons are published weekly in five daily papers. He gave the memorial address in the theater Decoration Day and the Judicial address on Juvenile Courts.

One of the occasions which help to cheer and brighten the life of a minister was enjoyed by myself and family on the evening of the 18th ult. After we had moved into the building which had been purchased and improved for a parsonage, when a goodly number of the membership filed in through the door with faces wreathed with smiles, hearts full of good cheer and hands filled with those things which help to fill an empty larder.

The evening passed away rapidly with music, conversation and various games, which were enjoyed by all. And it was with reluctance that we separated when time came for them to go. Our work has been moving on quite nicely since I came on the field in May. During a contest with the Sunday-school at Versailles which had been arranged just prior to my coming, our school increased in enrolment from eighty-five to 144; but through the month of August the attendance has fallen off some. We expect to organize a teacher training class soon, and hope with the coming of cooler weather to see improvements in every department of the work. T. L. Read.

Chapin, Ill.

Graduating exercises were held last week in the Moody Bible Institute when, at the close of the summer term, eighteen students, eleven men and seven women, were given their diplomas for the two years' work. This makes a total of forty graduates during the year.

Some of these students were expecting to take special courses in Theological Seminaries, but most of them were soon to enter upon various activities on the home and foreign mission fields.

The fall term of the institute opens with a large roster of students from different parts of the United States and Canada, and the various countries of the world.

The church at Flanagan, Ill., is having a successful revival, led by Evangelist Golden and Charles E. McVay as song leader.

NO DATE OF EXPIRATION.

H. Gordon Bennett is in a good meeting at Bushnell, Ill. Ten added first general invitation. It is one of the most difficult fields in Illinois. Booze fighting and booze selling chief occupation of many. Our cause very weak, hence no support or standing in community. H. G. Bennett.

SOME IMPORTANT KENTUCKY NOTES.

Another year in our Kentucky state work has closed. The reports for August are about all in. One hundred and twenty-six added,

and much other good done. This completes the record of a good year's work. Our men in the field have done well. Much has been done to advance the interests of the Master's cause. Our books show a credit of \$865.81 for the month of August.

RESIGNATION AT BLOOMINGTON.

Thomas J. Clark has resigned the church at Bloomington, Indiana, after a fruitful pastorate of fourteen years. The following facts are taken from the church leaflet of August 30:

The pastor has preached 1,360 sermons during this time. He has attended 483 funerals, an average of thirty-four and a half per year. Of these, ninety-five were members of this congregation. He has married 188 couples, an average of over thirteen couples a year.

The following accessions have been made to the church during these fourteen years: By confession and baptism, 796; by letter, statement, restored, and from other religious denominations, 449, making a total of 1,245.

Amount of money raised and disbursed for missions and other forms of benevolences, including only a part of that raised by the Ladies' Auxiliary for these purposes, \$3,073.

At the beginning of this pastorate there was a debt of \$1,800 on the parsonage. This was liquidated several years ago. The church has been remodeled during this time at a cost of about \$3,600. In addition to this, through the efforts of the pastor, the fine organ was secured from Mr. Carnegie at a cost to him of \$2,500.

The "New Purchase" has been secured at a cost of \$7,000, and through the liberality of Aunt Jane Thomson, and from rentals, and contributions from members of the congre-

MOTHER AND CHILD

Both Fully Nourished on Grape-Nuts.

The value of this famous food is shown in many ways, in addition to what might be expected from its chemical analysis.

Grape-Nuts food is made of whole wheat and barley, is thoroughly baked for many hours and contains all the wholesome ingredients in these cereals.

It contains also the phosphate of potash grown in the grains, which Nature uses to build up brain and nerve cells.

Young children require proportionately more of this element because the brain and nervous system of the child grows so rapidly.

A Va. mother found the value of Grape-Nuts in not only building up her own strength but in nourishing her baby at the same time. She writes:

"After my baby came I did not recover health and strength, and the doctor said I could not nurse the baby as I did not have nourishment for her, besides I was too weak.

"He said I might try a change of diet and see what that would do, and recommended Grape-Nuts food. I bought a pkg. and used it regularly. A marked change came over both baby and me.

"My baby is now four months old, is in fine condition. I am nursing her and doing all my work and never felt better in my life." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

gation, the debt has been reduced to a little more than \$1,500.

The ladies of the congregation have accumulated for a building fund not far from \$2,500.

The present enrollment of the membership of the congregation is about 1,000 or 1,100. The attendance of the Sunday-school runs from 225 to 300, which is a very substantial increase. The greatest drawback to a larger increase in the attendance, is the need for more room.

Mr. Clark goes from Bloomington to Albion, Ill.

SOME INDIANA NEWS.

The congregation at Advance is without a minister, but is negotiating with a good man and will possibly locate him.

J. N. Grisso of Waneland, is manifesting true missionary zeal. There are several preacherless congregations near him and he visits a number of these on Sunday afternoon or on evenings during the week. In this way he is keeping alive the work at Mace and Marshall in addition to his other work.

L. E. Brown of Lebanon was the speaker at the Knox County meeting at Bicknell on August 30.

Our churches throughout the state will suffer a distinct loss in the removal of Orlando E. Tomes, who leaves the Englewood (Indianapolis) Church to take the work at Ann Arbor, Mich. As secretary of the State Sunday-school Association and president of the State Christian Endeavor Association he has rendered valuable services by his addresses and suggestions.

Another loss that we suffer is in the removal of Earl Wilfley, who closes a five years' pastorate at Crawfordsville to locate with the First Church at St. Louis. Brother Wilfley was recently with us in a two weeks' meeting at Thorntown and we learned to admire him for the effective manner, and rare literary style with which he presents the gospel message. During the meeting five were added by confession and one by letter.

There is one item in the Church Extension exhibit in the July-August number of "Business in Christianity" that caused me to "sit up and take notice" and to take hope and courage as well. While reporting an increase of but thirty-three in the total number of contributing churches, there is an increase of twenty-five in the list of Indiana churches contributing. There is some food for consolation for a "Hoosier" in that table. But lest we become "puffed up" we notice that Indiana has but 112 contributing churches, even with this commendable increase; some of our sister states report as follows: Ohio, 160; Missouri, 139; Illinois, 171. When will we truly realize our obligation to this great work.

W. H. Newlin.

Thorntown, Ind.

PIKE COUNTY CONVENTION.

The annual convention of the Pike County Churches of Christ was held at Chambersburg, Ill., August 19-20.

These meetings are looked forward to from time to time with pleasure, and this one proved to be unusually interesting and much good was derived therefrom.

C. L. De Pew, State Superintendent of the Bible School Department, gave an interesting account of the progress of the Teacher Training Movement.

H. H. Peters, field secretary of the Eureka

College, delivered a splendid address on "College or Educational Interests." Eureka College has many warm friends in Pike County, who are very much pleased over the prospects for a successful year's work the coming year.

PROGRAM OF THE KENTUCKY STATE CONVENTION,

Hopkinsville, Ky., September 21-24, 1908.

Opening Session, Monday Evening, September 21, E. J. Willis, Presiding.

Praise service, W. E. M. Hackleman; address of welcome, in behalf of Hopkinsville and all South Kentucky, H. D. Smith; response, "Greater Kentucky," H. C. Garrison; "The Union of Our State Missionary Interests Consummated," "On to Lexington in 1909," Mark Collins; announcements; social half hour.

Tuesday, September 22, C. W. R. M. Convention.

Morning Session.

Invocation, H. D. Smith; song service, leader, Prof. Hackleman; Bible study, S. M. Bernard; president's address, Mrs. Ida W. Harrison; state secretary's report, made by districts, conferring certificates by district managers, report of state treasurer, Mrs. O. L. Bradley; report of centennial chairman, Miss Sally V. Ashbrook; address, "Awakening of China," Prof. T. C. Paul; appointment of committees; announcement; benediction.

Afternoon Session.

Devotional; reports of committees; report of Y. P. department, Mrs. M. S. Walden; Morehead, Prof. F. C. Button; Hazel Green, Prof. H. J. Derthick, memorial, Mrs. Robert McRoberts.

Evening Session.

Devotional; an evening with the Porto Ricans, song by children of Hopkinsville Juniors; Missionary Experiences in Porto Rico, Miss Nora Siler; Porto Rico and Its Needs, Sarah K. Yancey; stereopticon views; solo.

PROGRAM KENTUCKY CHRISTIAN MISSIONS CONVENTION, SEPT. 23.

Devotional services, leader appointed by President; Bible reading, "Missions in Acts," Pres. J. W. McGarvey; president's address, Carey E. Morgan; announcements of committees by president; annual report of State Board of Missions and treasurer, H. W. Elliott, secretary; introduction of fraternal delegates; "Our New Kentucky Home," H. C. Kendrick; address, "Foreign Missions," A. McLean; announcements; adjournment.

Wednesday Afternoon.

Devotional services, leader appointed by president; reports of committees; (1) report of committee on "Articulation and Merger," chairman of State Board, President C. L. Loos, chairman of committee; (2) report of committee on Future Work, Joe W. Hagin, chairman; (3) nominations, H. B. Smith, chairman; (4) auditing committee, James S. Carpenter, chairman; (5) Country Church Problem, W. S. Irvin, chairman; (6) anti-saloon league, Mark Collis, chairman; (7) "Our Dead," J. W. Graham, chairman; A Word from Workers, introduced by W. H. Elliott, secretary; adjournment.

Wednesday Night.

Devotional services, leader appointed by president; Miss Chambers and her Charges; educational session, conducted by Prof. W. C. Morro.

PROGRAM FOR THE THIRTY-SIXTH ANNUAL CONVENTION

Of the Kentucky Christian Bible School Association, Hopkinsville, Ky., Thursday, September 24, 1908.

Morning Session.

Prayer service; "The Teaching Function in Acts," President J. W. McGarvey; the president's address, Chas. H. Fisk; reports: (a) Of the Evangelist, Robt. M. Hopkins; (b) of the Treasurer, J. S. Hilton; Appointment of Committees, Chas. H. Fisk; "Children's Day for Home Missions," Geo. B. Ranshaw; "Our Centennial Enterprise, E. L. Powell; "Bringing in the Sheaves," F. M. Tinder; announcements.

Afternoon Session.

Devotional service, G. H. P. Stoney; business session; "The Teacher Training Class," C. R. Hudson; general discussion; "The Organized Adult Bible Class," President R. H. Crossfield; questions.

Evening Session.

Devotional service, Joseph Armstead; "The Church's Supreme Opportunity in the Bible School," Prof. H. M. Hamill.

Lodging and breakfast will be furnished all who send their names in advance to H. D. Smith, Hopkinsville, Ky. Every railroad in the state has granted a rate of one fare plus twenty-five cents for the round trip, tickets on sale September 21, 22, 23 and 24, with return limit up to and including September 26. A special train will leave Louisville via the L. & N., Monday, the 21st at 12:30 noon.

Inquiries regarding railroad matters should be addressed to Robt. M. Hopkins, 218 Keller building, Louisville, Ky.

We Need \$2,000 Before September 21.

If a list of the churches should be given that have not paid their apportionment it would be a source of amazement to many. While our receipts are a little in advance of this time last year, our load is much heavier. Many churches that have thus far failed to help us bear the burden must do so at the eleventh hour. I am assured that very many of them will. We have now a larger num-

REMAINS THE SAME

Well Brewed Postum Always Palatable.

The flavor of Postum, when boiled according to directions, is always the same—mild, distinctive, and palatable. It contains no harmful substance like caffeine, the drug in coffee, and hence may be used with benefit at all times.

"Believing that coffee was the cause of my torpid liver, sick headache and misery in many ways," writes an Ind. lady, "I quit and bought a package of Postum about a year ago.

"My husband and I have been so well pleased that we have continued to drink Postum ever since. We like the taste of Postum better than coffee, as it has always the same pleasant flavor, while coffee changes its taste with about every new combination or blend.

"Since using Postum I have had no more attacks of gall colic, the heaviness has left my chest, and the old, common, every-day headache is a thing unknown." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ber of contributing churches than we had altogether last year. We urge every church that has not had fellowship in this work to take prompt measures to raise the amount asked.

Hundreds of Letters Sent Out Today.

These letters announce that money sent to me here by September 15 will appear in the list of printed receipts to be distributed at Hopkinsville. Money should not be sent to me here later than September 18. After that direct to Hopkinsville. We trust that these final letters will stir up many of the churches to attend to this matter now.

Special Train to Hopkinsville, September 21.

The L. & N. R. R. will run a special train to Hopkinsville on the above date. One car will start from Paris, Ky., at 7:28 a. m. and run through Lexington, leaving there at 8:15 a. m., arriving at Louisville at 11:45 a. m. At 12:30 the special train will leave Tenth and Broadway Station, reaching Hopkinsville in time for evening service. This is to be a solid vestibule train. We can have an idea of how the L. & N. will take care of us going to New Orleans—by this train they are furnishing us.

Maysville people get to Paris for that special car—Winchester, Mt. Sterling, Nicholasville, Danville, Georgetown, Cynthiana, Carlisle, and people of many other towns can reach Lexington in time for the departure of the regular L. & N. train from Lexington to Louisville, to which the special car will be attached. The Short Line, Bloomfield and other branches have trains reaching Louisville in time for the departure of the special.

We urge all who are going to Hopkinsville to use this train. Let us go at the beginning and stay until the end.

Send Your Name Now.

If you have not done so you ought not to wait another minute to send your name to Harry D. Smith, Hopkinsville. If you are to be the guest of the church there you owe it to them to inform them of such intention.

R. R. Rate One Fare Plus 25 Cents.

Remember to buy tickets for the round trip at the above rate. All roads give this rate this year. No certificate. Just buy your ticket for the round trip.

A Great Meeting.

The only thing that can mar the greatness of this meeting will be the failure of our people from Eastern and Central Kentucky to go to this meeting in large numbers. We ought to have a large representation there. This is to be a meeting of great historic interest and we urge our people to make strong efforts to be there.

H. W. Elliott, Secretary.

Sulphur, Ky., Sept. 3, 1908.

THE GOSPEL TRIUMPHANT IN OKLAHOMA.

Wm. M. LeMay, of Enid, Okla., who recently returned from the Holy Land, where he spent five months, began a series of gospel meetings for us August 14, continuing for two weeks. Brother LeMay is an eloquent preacher of the "old Jerusalem gospel," is an earnest contender for "the faith once for all delivered unto the saints," he is compassionate, loving, and kind in his appeals to

humanity, wielding the "sword of the Spirit" in a way that puts to flight envy, malice and hatred, and unites together with golden links of love those who accept the sublime teachings of Jesus of Nazareth. He so teaches and propounds every fundamental principle of the Christian system that it is accepted as a loving request of a crucified Saviour, and is obeyed in the childlike and submissive manner as becometh those accepting so "great a salvation." The visible results of our meeting are sixteen by primary obedience, and four from other religious bodies. Among the influential people coming into the church are the principal of our public schools, and her parents, the former by primary obedience, and the latter from the Methodists. Much seed was sown during this meeting that will yield a bountiful harvest of blessings for our community, and will finally blossom into the bliss of a happy eternity for many souls.

While writing the foregoing I received a letter from our former minister James Cage, now serving the church at Crescent, Okla., and who our brethren will remember as the preacher that received a terrible beating without provocation, at the hands of an outlaw early in the summer at that place. Brother Cage brings us the good news that last Lord's day he received into the church there forty-two souls, twenty-seven of which were by primary obedience. This we think is remarkable taking into consideration the fact that Crescent is only a town of 700 hundred souls, and no protracted efforts were put forth by the church, but these people were simply attracted by the plain presentation of the gospel of redeeming love as it fell from the lips of Brother Cage on this bright Lord's day morning, when all nature seemed to be smiling in loveliness.

A. G. McGown.

Carney, Okla., Sept. 1.

WISCONSIN CHRISTIAN MISSIONARY ASSOCIATION AND CHRISTIAN WOMAN'S BOARD OF MISSIONS.

The Disciples of Christ of Wisconsin will meet in convention with the First Church of Christ, meeting at the corner of Seventh avenue and Wacker street, Milwaukee, September 18-21. The Milwaukee brethren will welcome and entertain all delegates who come, and a rich spiritual and social feast is anticipated.

Each church in the state is earnestly requested to send delegates provided with written reports of the past year's work, its present condition and its prospects, and together we will plan for the coming year's mission work. Especially, the churches being aided, or that will ask for aid, will be expected to report in detail.

The first session, Friday evening, will be mainly in the hands of the local church. J. H. Mohorter of St. Louis will preach the evening sermon.

Saturday.

The first part of the forenoon session will be devoted to business, the latter part to two addresses.

The afternoon session will be in the hands of the state organization of the Christian Woman's Board of Missions, with Mettie J. Monroe as president and Miss Ida C. Towne of Waupun, as corresponding secretary. The time will be devoted to the business of the society, reports of officers and

reports of auxiliaries and addresses. As speakers from abroad, they have secured C. C. Smith of Cincinnati, secretary of Negro Evangelization, and Mrs. Effie Cunningham of Indianapolis.

Sunday.

The Bible school will be in the hands of the local church, and following it will be a sermon by W. R. Warren, centennial secretary. At two o'clock the memorial service will be held at which the Obituary Committee will report, and the Lord's Supper will be partaken of. The Christian Endeavor hour will be in the early evening, and the address of the evening will be by W. J. Wright, corresponding secretary of the A. C. M. S.

Monday.

Monday will be devoted to reports of committees, reports of churches, election of officers, and a number of addresses. The evening sermon will be by C. S. Medbury, pastor of University Place Church, Des Moines, Iowa.

Besides the speakers mentioned, we expect F. W. Emerson of Freeport, Ill., J. H. Berkey of Monroe, L. L. Mann of Waupun, J. S. Stone of Chippewa Falls, F. M. McHale of Richland Center, J. I. Carter of Ladysmith, J. Harry Bullock of Footville, H. W. Thoreson of Hickory, and the Milwaukee preachers, C. L. Waite and S. J. Homan.

Representatives of the Foreign Society and Church Extension are expected and will be given prominent places on the program.

The sessions of the W. C. M. A. will be presided over by President J. C. Thurman of Green Bay, who will call to order promptly at 9:30 each morning, and 2:00 each afternoon.

A definite program will be made for each day, made up of the material at hand that day.

Each member of the church in the state is invited and we hope to see a large number present from first to last. Send word to C. L. Waite, 433 Grove street, Milwaukee, that you are coming.

H. F. Barstow, Cor. Sec.

A NOVEL FOR MARRIED PEOPLE

Robert Herrick's "Together" a Bold Story Dealing with the Marriage Relation.

One of the most significant books ever written by an American is Robert Herrick's novel, "Together," which has just been published by The Macmillan Company (\$1.50). It is described as a story of married lives in America, and the description is unquestionably accurate. Practically all the important characters are married, and they include at least half a dozen couples whose marital experiences are followed during some years. Mr. Herrick has so chosen these characters that they represent nearly every phase of American life, and "Together" is, in this sense, probably the most typically American novel of recent years.

Already the book has become a storm center of discussion. Mr. Herrick has written more than one fine story, but he has done nothing to compare with "Together" in its truth to actual conditions and its intensity of interest. Such a book is bound to arouse strong feeling, and it is no wonder that Mr. Herrick has been vigorously attacked in some quarters. The New York and Chicago papers have printed columns of interviews with women who controvert the views expressed in this novel, while at the same time disin-

terested judges concede that it is an accurate representation of the conditions of American married life. Without question, Mr. Herrick says some hard things about the American woman who gives up her life to a struggle for social position, sacrificing her husband and children to her own amusement; but the truth of the picture as he presents it will be acknowledged by everyone who knows the life of the country. The conditions he describes are those not only of the great cities, but also of the smaller towns—of every community, in fact, that has a "society." "Together" is a remarkably outspoken book. It is decidedly not a book for young people, or to be put in a public library. Its early chapters preclude that; none the less it is an indictment of social life that will challenge attention—and it may help to emphasize the call for a reformation in our American homes.

HEROES AND THEIR ANIMAL FRIENDS.

It is an exceedingly interesting piece of work that our big-hearted friend of the Illinois Humane Society, Mr. John T. Dale of Winnetka, has accomplished under the above title. A sincere lover of animal life, the author has prepared an instructive and entertaining series of short selections which peculiarly adapt the book for use in public schools. More than fifty illustrations, including portraits of noted men and women, add to the attractiveness of the stories and anecdotes which reveal the affection of great souls for their animal friends. The importance of the work Mr. Dale has tried to do cannot easily be over-estimated—nor do we know of any one who has succeeded so well. Surely there is a place for such a book as this in the reading courses of our public schools.

*Heroes and Greatharts and Their Animal Fiends, by John T. Dale. 12-mo., 300 pp. Cloth, \$1.00. Fairfax Publishing Company, Chicago.

FOREIGN MISSIONARIES IN CONFERENCE.

The conference of missionaries of the Foreign Christian Missionary Society just held in Cincinnati was the most successful meeting of the kind ever held by our people. There were thirty-one missionaries in attendance. Eighteen of them were missionaries home on furlough, having served one term and more on the foreign field. Thirteen were new missionaries under appointment, most of whom will sail this month for the foreign field. Three days were spent to-

gether in this conference. It was a time of enthusiasm and great spiritual uplift. There were many addresses and open conferences indulged in by all. Nearly every phase of the great foreign work was considered. Almost all of our foreign fields were represented. The returned missionaries present were as follows: From India, M. D. Adams, Bilaspur; Mr. and Mrs. Geo. W. Brown of Jubbulpore. From China, Dr. James Butchart and wife of Lu Cheo Fu; Miss Emma Lyon of Nankin; Mr. and Mrs. Herbert P. Shaw of Shanghai; Dr. E. A. Layton and Miss Edna Dale of Wu hu. From Japan, Dr. Nina S. Stevens of Akita and Miss Rose Armbruster of Tokyo. From Africa, Dr. and Mrs. Royal J. Dye and Mrs. Ray Eldred, who goes to China.

The newly appointed missionaries present were W. B. Alexander, J. C. Archer and Harry Eicher who go to India; C. F. McCall and wife and Miss May Hiatt, who go to Japan; Miss Eva Raw and Miss Kate G. Miller, who go to China; Mr. and Mrs. C. C. Wilson, who go to Honolulu; Dr. Z. S. Loftis, who goes to Thibet; Miss Mamie Longan, who goes to the Philippines, and Miss Sylvia Siegfried, who go to Cuba.

At the close of the three-day conference a farewell public reception was held at Central Church. It was indeed an inspiring occasion. As each missionary was introduced, he or she gave a brief, ringing message to the audience. People were deeply moved.

Aside from the messages of the missionaries at this conference, addresses were given as follows: "Have Faith in God," Prof. W. C. Morro, Lexington, Ky.; "The Missionary's Intellectual Life," President T. C. Howe, Butler College; "The Missionary's Inspiration," J. L. Hill, Cincinnati; "The Missionary's Care of His Health," Dr. P. T. Kilgour, Cincinnati; "The Relation of the Missionaries to the People," A. McLean; "The Distinctive Aim of the Missionary," F. M. Rains; "The Missionary and the Holy Spirit," Stephen J. Corey.

NEW ORLEANS CONVENTION.

Announcement Day is Sunday, September 12, 1908.

It is the desire of the New Orleans Convention Committee to make this the most representative convention ever held by our brotherhood. "A convention of the people, by the people, and for the people" under Christ. Therefore, we have adopted Sunday, September 20, as New Orleans convention announcement day. Every minister, Bible school superintendent and Christian Endeavor President is requested to make the announcement in open session on that day, to emphasize the importance of the conventions and to invite one and all to lend their assistance in building up the New Orleans convention. We are mailing out twenty-one thousand letters from this office, calling attention to the New Orleans convention.

Prospects are just as bright as noon-day for a great and glorious convention. Everybody, it seems, wants to come.

Fraternally.

W. M. TAYLOR, Minister.

—The Attorney-General of the United States is a contributor to *The World To-Day*. The subject of Mr. Bonaparte's article is "Can We Have Good Government?"

THE NATIONAL CONVENTION.

Friday evening, October 9, the New Orleans convention will open with the first session of the Christian Woman's Board of Missions. That all of our delegates may be informed as to the proper time for the journey, the railroad guide and time tables will be profitable studies these last days. Delayed arrival of our workers for even one session would greatly mar the beauty and the blessing of the convention.

The assurance of a good attendance of the National Board members for the annual meeting, Friday, at 10 a. m., promises a significant beginning.

The welcome to be accorded us has already been forecast and will be more than verified by the open doors, the responsive hearts and greetings and fellowships within the gates of our host and hostess city.

We are going to New Orleans because we are invited and delight in accepting. Here will be announced the field messages from all lands. From this place will be sounded forth the new watch-words and aims for 1909. Some great speeches will be made. Israel's sweet tongue will gladden the soul with song.

Our presence will encourage our southland workers. They, in return, will yield to us the best of aspirations and of hopes. Numbers, responsive hearts and gifts of silver and gold make a trio of power. New Orleans is to give this uplift. MRS. M. E. HARLAN.

WHY YOU SHOULD VISIT NEW ORLEANS.

Because New Orleans is unlike any other city in the world, situated in the "Land of Sunshine," and flowers, and mirth, and music, and song; in appearance, dress and mode of living, a world's metropolis in all colors—in one street the characteristic people and business of today, and in the next, the styles and customs of two centuries ago.

Because her history is quaint and romantic—a molded past, under a verdant, resonant present, as evidenced by the curious and antique fragments of royal ancestry found in the old French quarter where the clatter of foreign tongues may be heard in the narrow streets, and the gay notes of the Spanish Fandango may still be heard mingling with the soul-stirring charms of the French Marseillaise, and the palatial residences and sky-scrapers, which characterize present-day civilization with exceptional splendor and prosperity.

Because her climate is healthy and delightful, when icy winds and blizzards hold away in the north, wrapping their frigid cloaks over everything and everybody, the residents of New Orleans are basking in sunshine and enjoying a perfect out-door life under clear blue skies. It is called winter simply through courtesy to the season; for the greater part of what is known as the winter season is but sunny days in which is felt the tinge of a bracy atmosphere, especially lovely and attractive with the blue of the Italian skies overhead, the perfume of roses in the air, and the dazzling beauty and profusion of tropical flowers everywhere.

Because here, in addition to one hundred and ninety-five square miles of buildings extending from the Mississippi River to Lake Ponchartrain, and from Southport to Chalmette, there are the outlying fields of sugar, cotton and rice; the orange, fig and banana

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groves; and the ship-lined levee where vessels from all parts of the world, together with large white river steamers, and occasionally a battle-ship, lie peacefully on the waters of the Mississippi.

Because it does not matter much in what direction lies the taste of the visitor—whether exemplified in seeking for old and forgotten love, curious antique and musty by-ways, evidences of a previous occupation, art, religion or science; the magnificent cemeteries, mausoleums and monuments of the dead, and the superstitions concernin the vaulted cathedral, St. Rach and the wishing shrines; the sociological conditions as manifest in the Sicilian luggers laden with tropical fruits, the Indian shrimp girls and herb gatherers, the Arcadian hunter and Dago fisherman, the Voodoo Negroes, the country Creoles and their dark-eyed belles; the French Opera, Roman Carnival, Spanish architecture, or the delights of a purely epicurean nature; New Orleans, in its peculiar effects and institutions, is in a position to fully satisfy the demand, and is almost equal to a trip around the world.

Because October 9-15, 1908, is the time for the International Missionary Convention of the Church of Christ, and you can have the benefits of concessions made by the railroads of America, which will enable you to

make the trip at half the usual cost at a time when the climate is perfect and profitable, and at the same time be associated with five thousands of your brethren in the fellowship, plans and hopes of evangelizing the whole world. And here you shall feel the heart throb of the grandest body of Christ's disciples on earth and pulse-beat of the missionary zeal of the whole world.

Because of the impress you shall make for the cause dearest to our hearts upon one of the most important and most impressionable sections of our great nation, where Christ is not known as we know him and the people are crying for the light of his gospel. Because it is your duty, privilege and profit to come just at this crisis in the history of the Church of Christ in the southland.

W. M. TAYLOR.

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The Call To The Soul.

BY ANNA JACOBS.

Sing, my soul, for songs are needed
In this world where hearts are sad;
Speak, my soul, the words of comfort,
Which shall make the sorrowing glad.

Up, my soul, to deeds be turning;
Do thy share in each day's work;
What if by thy life's example
Other souls their duty shirk!

Be not silent in thy judgment,
Nor content with words alone;
If thy neighbor sin, redeem him,
Or his sin becomes thine own.

Give, my soul, each day revealing
In thy life God's love for men;
For, perchance, thy brother doubting
May in thee find faith again.
—Plymouth, Mass.

—A farmer living near St. Joseph, Mich.,
advertised in the Chicago Tribune recently for
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—During the first four months of the present year as many as 16,000 settlers arrived at Winnipeg from the United States, bringing with them many carloads of settlers' effects. The majority of them are taking up land and they are said to be in every respect valuable settlers.

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We have arranged with the manufacturers of a Solid Gold Fountain Pen, fully warranted whereby we are able to present one free with each new subscription forwarded at our regular price. Any old subscriber sending in a new subscription with his own renewal, may have two pens for the two subscriptions at Three Dollars. These pens seem to us perfectly satisfactory and we shall be glad to receive many orders.

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The location in the capital city of Iowa, gives the student an opportunity to become acquainted with the procedure of the courts, both state and federal, and affords excellent facilities for research work. The course of instruction has been carefully arranged, the new law cases and lecture systems having been judiciously selected.

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Send for announcement of departments in which you are interested. Address:
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College of Liberal Arts
Offers courses of four years based upon high school courses, four years in extent, leading to the degree of A. B., Ph. B., S. B. Courses requiring an additional year's work, leading to the corresponding Master's degree. Courses are also offered in combination with the Bible College, the Law College, and the Medical College.
The system of instruction embraces a major, a minor, and elective subjects, thus permitting the student to arrange such a course as will be best adapted to his needs.

College of Medicine
Offers a course of four years based on four-year high school courses.
First two years' work taken at University, where anatomy, physiology, chemistry and other fundamentals are taught. Each department has thoroughly equipped laboratories.
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Courses are offered in voice, piano, pipe organ, violin, harmony, music history, piano tuning.

Drake University Summer School
The best possible provision for instruction of teachers in all subjects for certificates of any grade, for credits looking towards advanced standing in general and special professional lines.
Provision for those who wish to begin work at any time after May 15th, making it possible to get three months instruction in certain lines.

College of Education
A school primarily for teachers. Offers courses of four years, based upon high school courses four years in extent, leading to degree of B. Ed. The student completing the work may also receive the degree, A. B., Ph. B., or S. B., if work has been properly planned.
Two-year courses have been arranged especially for those preparing to teach in small high schools, or in the grades, and for primary, kindergarten, oratory, music, drawing, physical culture, and domestic science teachers and supervisors.

College of the Bible
Offers English courses, based upon a four-year high school course, leading to a certificate. Graduate course, requiring three years' work, leading to the degree of B. D. Combined courses leading to degrees of A. B. (or Ph. B.) and B. D.
The college endeavors to make its course of instruction adequate to the growing demands of ministerial students.
The chief purpose is to provide Biblical instruction on liberal and scientific principles for students, irrespective of church relations, and at the same time furnish ample facilities in education for the Christian ministry. It seeks to encourage an impartial and unbiased investigation of the Christian scriptures.

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Classical, Scientific and Commercial courses for students preparing for college or the practical affairs of life. The Commercial course includes a thorough drill in book-keeping and actual business and office practice, or in shorthand and typewriting, including also the use of the business phonograph.



French Quarter, New Orleans: Jackson Square, Showing St. Louis Cathedral, Spanish Court Houses and one of the Pontalba Buildings.

Special Excursion to New Orleans

INTERNATIONAL MISSIONARY CONVENTION CHURCHES OF CHRIST IN AMERICA

The Illinois Central Railroad has been selected as the official route by Illinois Disciples and the company has provided special train service at a rate of twenty-seven dollars (\$27.00) for the round trip. This splendid service and the low rate secured should and undoubtedly will induce a great many of the Brotherhood to attend this splendid convention. The city of New Orleans is almost an ideal place to visit. Its beauty, its countless attractions, its old landmarks

and buildings re-calling an historic past—New Orleans and this international convention will surely make an irresistible appeal to many hundreds in the churches of Christ. Some churches will appreciate the wisdom of sending their pastors at their expense, and many pastors will feel compelled to go at any cost.

The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles

on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of \$3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

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